/202 cont./

153 --Pupils are taught, individually or collectively, to dance
791 in the manner of the god. Indeed, each divinity has a charac-
787 teristic form of dance, which it executes sometimes by using
796 the bodies of its heaven when it comes into them. The pupil
535 must imitate as best he can the individual movements and the
[848] rhythm of this dance, while the teacher, using the appropriate drum, beats out the calling formulas.

If the god is satisfied with the student, he will be able to come into him.

791 These exercises appear to have as their goal the creation
787 in the pupils of forms of conditioned reflexes; they have nothing
785 in common with the very harsh ordeals which the medicine man
153 of the Guiana Indians imposes upon himself, and do not involve any form of asceticism. It does not seem that chastity, even temporary, is demanded of the student, any more than fasting or doing anything contrary to his inclinations.

787 The idea of a spiritual death and resurrection of the
791 possessed person, with all the ritual it entails: long reclusion of the neophytes, change of name of the one possessed, who is supposed to relearn all the activities of ordinary life, does not appear to have been kept by the Refugee Blacks. In a general [152] way, the atmosphere of solemn seriousness, /203/ of secrecy, and of fear, which characterize the Dahomey cults of possession is not found among them.

791 These lessons are always paid for and are even very
787 expensive. Payment is made in pieces of cloth, in demijohns
435 of tafia.
[436] Having a Kumẽnti amounted in 1958 to at least 25,000 francs. This payment is not only compensation for the teacher; [181] it is the mark of legitimacy. What has not been paid for is not, for the Refugee Blacks, legitimately acquired. We shall come back to this important point later.